UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

Religion and Science: A Psychological Interpretation

By CLARENCE R. SKINNER

George Fox, the Quaker, 1624-1924

By ELEANOR WOOD WHITMAN

The Choosing of the Mean

By VIOLA IRENE COOPER

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME XCIV THURSDAY, OCTOBER 23, 1924 NUMBER 6

"Upon these grounds I finally renounce war. I will take no further part in it. I will not sanction or bless any future war between nations. I will strive, with a large and rapidly increasing number of Christians, to lead the Church to excommunicate it, that the State may finally outlaw it and make it as illegal as slavery, the duel, highway robbery, or private murder. I will strive with all men of goodwill for the removal of the causes of war, the creation of an international mind and a growing sense of world brotherhood. . . "

—Sherwood Eddy.

Mr. La Follette is being furiously assailed for what is called his attack upon the courts, which is denounced as demagoguery, revolution, chaos. We cannot see it as such! Even though we were opposed to his suggestion root and branch, we don't think we could get much excited about it. For what does Mr. La Follette propose? That the Supreme Court shall be destroyed, that the Constitution shall be nullified? Not at all! He simply suggests that an amendment be submitted to the people "providing that Congress may, by re-enacting a measure, make it effective over a judicial veto." This change, if made, will come only after a long period of much discussion, and then only by vote of the people. If this is not democracy, we don't know what it is. Granted that it is unwise, foolish, even dangerous, it is at least in accordance with the best traditions of our government and the very terms of Constitutional procedure. What we have in this idea, is one more expression of the growing discontent of the American people over the power of the Supreme Court to nullify the legislation of the people's representatives in Congress, and their determination to end or modify this power. Mr. La Follette did not start the agitation or originate the reform—it is at least as old as Theodore Roosevelt and his 1912 platform of "the recall of judicial decisions." Mr. La Follette has today no monopoly of the idea—it is shared by no less a man and lawyer than Senator Borah, who proposes as the remedy of the evil that the Court shall not have power to declare a law unconstitutional unless at least seven of the nine judges are agreed upon such decision. The Wisconsin Senator simply offers a fresh corrective of an abuse which has been admitted for so long and by so many minds—that a pronouncement of the Court against a law be treated after the precedent of a presidential veto. Of the three proposals, by Roosevelt, Borah and La Follette, we incline to that of Borah, at least as the next step. It will help the situation, and at the same time preserve such virtue as there may be in the Court. But we are with La Follette to the limit in his agitation of the subject. It is a work of inestimable public value.

There have been some interesting events of late which raise the question as to whether America is not already another Prussia. If not, our militarist fanatics are certainly doing their best to make it so. Here is "Mobilization Day," for example—a perfect demonstration of the Junker goose-stepping of the Hohenzollern regime. That it failed was no fault of Weeks, Pershing & Co. Recently we have had the indecent spectacle of an army court prying into the political and economic opinions of a reserve officer, Captain Paxton Hibben —as fine an instance of illegal impudence as was ever known. More recently has come the military censoring of Anderson and Stallings remarkable play, "What Price Glory"—the staggering spectacle of a general and an admiral actually entering a theatre to decide as to whether or not a great drama should be allowed to continue on the boards. From Boston comes the news of a speech by Major-General Clarence R. Edwards denouncing the child labor amendment to the Constitution, but kindly consenting to give it his august approval if it could be made to require boys to serve six months with the colors. That is, universal military conscription by Constitutional enactment! Even Wilhelm's Junkers never dared to go so far as to propose *that.* General Pershing, trying desperately to keep in the lime-light now that he is retired from the army, addresses a noble letter to Mayor Curley, of Boston, praising him for denying to the Socialists the right to have an open-air meeting on "Mobilization Day." Yes, he says, "there's far too much of this silly pacifistic stuff"! All these things are funny, of course—our militarists do take themselves so seriously! But they also have their serious side, for they mark the precise steps, one by one, by which the European militarists gained strangle-hold of their various countries. Our headquarters manikins are getting more arrogant every day. Fortunately the people still preserve their senses.

When the MacDonald government raided the office of the *Weekly Worker,* a Communist journal, arrested its editor and started prosecution against him, UNITY promptly denounced the affair and declared that this was no business for a Labor government to be engaged in. If radicals are going to go right on practicing the offenses of repression and persecution of which reactionaries are guilty, why put radicals in office? If MacDonald is going to act like a Curzon or a Milner,

why not have the real and not the fake article? Now, in accordance with the consistent irony of fate, the Labor cabinet has been driven from office as a result of this event. It deserves little sympathy under the circumstances. After such an act of outrage upon England's traditional liberties of speech and press, the cabinet ought to fall. It would be foolish to imagine, however, that the enemies of Labor in the Commons cared a fig about this issue, or any other for that matter. It was simply a case of any stick to beat the dog. What we see in the sudden uprising of Tories and Liberals alike, is an explosion of mad alarm against what they know to be the impending revolution. They stood the Labor government as long as they could. Mild as its administration proved to be, the handwriting was on the wall, and was read with terror every time the House of Commons assembled. Anything, therefore, to get rid of these "reds"! It needed only an error, of no consequence in itself whatsoever, for Asquith to clasp hands with Baldwin, Lloyd-George with Birkenhead, to oust the ablest cabinet that England has seen in a generation. If such action was precipitated on such an issue, what will happen when a Labor government in the not distant future really gets down to business —passes the capital levy, for example? The prospect is disturbing. We are not so sure that the path of revolution in England is going to be so rosy, after all. As for the present situation, we hope that Labor will be returned in numbers large enough to organize the House. It has learned a valuable lesson, and is ready for more determined action.

The Austrian business continues to be altogether the most amazing thing that we have encountered in all these post-war days of poisonous propaganda. Take the recent report submitted to the League of Nations by the committee of experts in charge of Austrian affairs. We are told at the start, as by a fanfare of trumpets, that "progress beyond the most sanguine expectations of the League has taken place in Austria during the two years of international financial control." This is a lie, for it was definitely estimated and promised that, long before this, the Austrian budget would balance, the currency be restored, and the country turned over to the control of its own people. None of these things has taken place. Yet some such wild statement had to be made, if only to cover up the facts which could not be concealed. Thus, if we read on further in this report, we find that the purchasing power of the Austrian currency at home continues to depreciate, and that industrial conditions are dreadfully unsettled. Savings banks deposits are "far below normal," which the report kindly explains as being due to the fact that the Austrians are spending more freely than economic conditions warrant. Nothing is said in this connection about the fact that prices are steadily increasing—that the index of wholesale commodity prices advanced 8 per cent during the first half of the year, and another 5 per cent in July and August. We read on, and discover that "fresh credits are needed," but that so far "no method has been suggested that is considered feasible." Foreign capital has been invited in, and high interest rates offered, but "no one has been found who can show that investments in Austria will be safeguarded." Lovely situation, isn't it—relieved only by the hope of "a readjustment based on the expectation that a new legal currency will be adopted." Verily, verily, the result of the League's intervention in Austria, just as the report says, "is *amazing.*" The unhappy country, as we have said so many times before, has been set upon and now is being plundered by the international bankers, and the League, like Saul of Tarsus on a certain famous occasion, is "consenting" unto the villainous business.

David Starr Jordan, honored friend, writes us in warning against the tendency implicit in recent discussions of Russian, French and English responsibility for the war, to minimize or forget Germany's undoubted share in this responsibility.

"Bad as the war bunch was in other nations," he writes, "it was still more arrogant and mean in Germany because it was larger than elsewhere, better organized, nearer the center of power, and had the populace under better (though waning) control. . . . Said Garrison, 'I would not trust the war spirit anywhere in the Universe of God.' . . . We must be careful not to condone German scoundrelism on account of the sins of like men in England, France or even Russia. In Berlin in 1910, I heard men talk of the necessity of war with Russia to develop new popular heroes and to save the Junker class from the inevitable loss of power. When I was in Berlin in or about 1886, Treitschke was saying, "A foreign war is the swift remedy for internal unrest or waning patriotism."

Dr. Jordan then quotes a statement from a noted German pacifist, Dr. Hellmut von Gerlach, of Berlin, editor of *Die Welt am Montag,* to the effect that German pacifists are greatly embarrassed by the fact that some pacifists in other countries are directing their criticisms in "too one-sided fashion against English and French imperialism," and "overlooking the German militarism before the war." By a process of reverse action, so to speak, these pacifists are becoming witnesses "for the innocence of German reaction." We count this a healthy and perhaps much needed warning. The great historical discovery of recent years is that of the divided responsibility for the war. So new and strange is this, in the light of the devil-theory of German guilt which was so busily propagated by the Allies in 1914-1915, so exclusively have the historians of late been dealing with proofs of Russian, French and English guilt, that Germany has been well-nigh exculpated by the mere process of being ignored or forgotten. But German militarism, not alone but in association with French and Russian militarism, was always central to the catastrophe. "The root of the evil," says Professor Gooch, "lay in the division of Europe into two armed camps." One of these camps was most certainly Russia-France-England, but the other was just as certainly Germany-Austria!

Harry Emerson Fosdick did the right, the dignified, the courageous thing when he declined the overtures of the Presbyterian Assembly, and resigned his office as preacher in the First Presbyterian Church in New York City. His letter to Dr. Work was admirable in spirit, and the statement contained therein on the question of creeds was one of the best that we have ever seen. All that has transpired in this regrettable episode is to the credit of Dr. Fosdick and to the everlasting discredit of the church. But now begins a new chapter in the story, and one by no means so favorable to its hero. Dr. Fosdick, by virtue of his experience, has acquired the reputation of a liberal, even a radical in religion. The battle against him has ranked him among the heretics, and thus fixed him in the public mind as a daring leader in dangerous paths of thought. One feels excitement at the prospect of what Dr. Fosdick might do if he were to lift high the banner of revolt and proclaim a new evangel. His personal graces, his great abilities as a preacher, his enormous prestige and popularity, his strategic position in the first city of the land, conspire to give him an unparalleled opportunity of leadership. All that Dr. Swing did in Chicago, and more, could now be done by Dr. Fosdick in New York. *But*—and here is the tragedy!—Dr. Fosdick is not a liberal. His involuntary reputation belies him. He is exactly what he describes himself in his letter—"an evangelical Christian." What he preaches was a commonplace in liberal churches three-quarters of a century ago, and would today be regarded as black reaction in such churches. Neither in thought nor life is there anything modern about the man. Yet he has been driven from the pulpit as a heretic, and in the public mind is expected to maintain the rôle. It is a situation of irony and pathos, unparalleled in the case of any recent heretics—Brown, Grant, Crapsey, Newton—all of whom were genuine leaders of the theological vanguard. Dr. Fosdick, unless all signs fail, can only disappoint those to whom his word and example have hitherto promised so much.

The death of Anatole France, on October 12, marks the passing of the greatest literary figure of today, with the exception of Thomas Hardy. We can offer no judgment ourselves on the achievements of France's pen, for we have never read a word of his in French. But the fame of Sylvestre Bonnard, Thaïs, the Juggler—the permanent place which these characters have taken in modern literature—and the consensus of competent opinion—all convince us that the great Anatole is indeed one of the immortals. What has more directly stirred our admiration, lo, these many years, has been France's attitude toward public questions as a champion of justice, freedom, and enlightenment. He saw the truth in the Dreyfus Case, and stood heroically by Zola in that most wonderful of all battles for the right. He became a Socialist in his late middle age, and supported ardently the cause of social and political radicalism. He went wrong for a time in the Great War, but he recovered his position before the conflict ended, and more than atoned with the ardent and uncompromising pacifism of his last years. Perhaps the most extraordinary evidence of his dauntless spirit was his joining of the Communist Party in France after the War, and his ardent espousal of the cause of Soviet Russia. All these things are forgotten by the capitalist press which lauds his literary genius not merely for its own sake, but also as a convenient screen for the heresies of the great man. But these same heresies were in France's own eyes the proudest portion of his life, and he would not have them forgotten. Anatole France will be remembered through future ages as Voltaire, Hugo, Zola, Romain Rolland are and will be remembered—as a great literary man who served the cause of humanity's highest aims of truth, righteousness, freedom and brotherhood. Strange that in France, as much less in England and not at all in America, there endures this sublime identification of literature with heroic social idealism!

Religion and Science

A Psychological Interpretation

II

Scientific Attitudes

At this point it will be well to define attitude as clearly as possible. Prof. A. B. Wolfe in his volume on "Conservatism, Radicalism, and Scientific Method" describes it as

> the type of sentiment which the individual manifests upon the recurrence of a given situation. It is a behavior-pattern, with reference especially to the "feeling" side of response. . . . Attitudes are thus sentiment patterns.

Prof. Emory S. Bogardus amplifies this by adding:

> It is less innate than a desire, more clearly defined, more definitely selected by a person, more cognitive. It incorporates not only effective and cognitive, but volitional elements. . . They represent almost as many levels as there are persons holding them. The point may be illustrated by the three men working at the same task in a stone yard. Each in turn was asked what he was doing. The first said, "I'm breaking stone," the second, "I'm earning eight dollars a day," and the third, "I'm helping to build a great cathedral."

Attitude, therefore, is one of the fundamental aspects of personality, including the original endowment of the individual's heredity, and the added experiences of his environment. It becomes a dominant and habitual way of reacting to stimuli.

With this definition in mind, we may then ask, what are the scientific attitudes which create the scientific man and make possible the truths, or approximations

to truth, which we call science? The writer will not endeavor to make a complete catalog of these attitudes but will merely suggest enough of them to make clear the main thesis of this essay. A mere suggestion will suffice to accomplish this purpose.

First should come the attitude of truth seeking. The scientist desires above all other things to understand the operation of the universe. He does not endeavor primarily to justify his own theories, to prove his own individual conviction, but he disciplines himself rigorously to see straight, and to aim at the truth no matter how much it may shatter his dogma or hurt his feelings. This attitude was never better exemplified than in the life of that magnificent leader of scientific research—Charles Darwin. After having spent a life time in amassing evidence for the theory of evolution, he heard that some man was about to publish a book in which evidence was brought forward that would completely refute and demolish Darwin's hypotheses. The majority of men would have met such a possible contingency with fear. But not so Charles Darwin. It is reported that when he heard of the prospective book he said something to this effect. "I shall welcome the evidence, for this is what I have been waiting for all my life!"

That is a magnificent illustration of the attitude of truth seeking. It is a rare man who can face the possible destruction of his highest hopes and dearest convictions with a smile. The vast majority of us are so biased in our judgment by our will, our emotions, and our temperament, that we rarely if ever see perfectly straight, and rarely if ever seek the truth with the willingness to see it as it is. We rationalize, distort, and romanticize our conceptions of truth, making it serve our purposes and strengthen our position. Lyman Abbott once divided men into two classes, those who love truth, and those who love their own conception of truth, and we must be frank enough to confess that the vast majority most of the time are in the second category.

The influences which drive us to self defense against reality are for the most part unconscious and therefore the more dangerous. They operate most urgently in those matters which pertain most intimately to our personal lives and in those spheres where it is most necessary that we should be able to "see things steadily and see them whole." It is *comparatively* easy to see an ameba, or a chemical compound, as it is, if we have not associated our theories and dogmas with it. If it is bare of our hopes and fears, then the scientific attitude is not supremely difficult to attain. But the instant we come to search for truth in the realm of the psychological, the social, the religious, we are unconsciously motivated by our defense mechanisms into evasions and distortions. And this is true of the physical realm if we have injected into it a hope or any emotional content. If we have a case to prove from the ameba, or the electron, alas for our vision! We then see the theory and not the thing.

It is obvious that genuine truth seeking is a rare phenomenon, but that it is the *sine qua non* of all scientific men, and that without it we can have no science. It is an attitude; that is, "the type of sentiment which the individual manifests upon the recurrence of a given situation"; it is a behavior-pattern involving man's whole psychic life. When asked, "What are you doing?" the scientific man responds, "I am seeking truth." It is this habit which places him in the category of the sciences.

And this leads to the second attitude which is closely akin to the first; namely, open-mindedness. Confucius once set forth this principle in succinct form:

> "When you hear words that are distasteful to your mind, you must inquire whether they be not right; when you hear words that accord with your own views, you must inquire whether they be not contrary to right."

Every advance that has been made in science has come from just this attitude of challenging the accepted formulas of truth and of right; and the more obvious and accepted they are the more they need investigation.

How difficult is the attainment of this attitude toward any ONE object of vital importance to the individual, and how herculean the task of achieving such a habit of thought toward everything in the universe, including everything associated with ourselves!

The illustration *par excellence* of this point may be found in war, where, almost at a simultaneous instant, many hundreds of millions of people suddenly close their minds, and thenceforth for years to come, perhaps for the rest of their lives, see and hear and know only what they will to see, hear and know. Does the Bulgarian think with open mind about the Serbian? Is the mind of the Frenchman open to sweet reasonableness regarding the German? Does the Turk see the Armenian? Does the American know the Japanese and the Mexican as he is? Do the whites endeavor to see the Negro problem with clear vision? To ask these questions is to answer them. The moment the words "German," "Jew," "Negro" are spoken, instantly there rushes into our thought a host of stereotypes which, as Walter Lippman has so brilliantly shown, do our thinking for us.

And the same tragedy of the closed mind exists between sects, between schools of opinion, and philosophies. The result is that the world is rent asunder by the refusal of persons to open their minds, to challenge their ideas, to question their assumptions, to listen to voices of reason and see with the eyes of light.

And this closed mind has been the barrier to every advance in the physical sciences as well as in the world of social and personal values. In astronomy, geology, physics, chemistry, biology, and all the kindred sciences, gates have been closed, and stereotype dogmas have blinded men so that they could not see. The mere men-

tion of the names of Copernicus, Galileo and Darwin are evidence of this fact.

But the hope of such a welter of pre-judgments, such an inert mass of final and absolute opinions is the open mind, the scientific attitude. When the Armenian, the German, the Negro, the white, the Japanese, the American, the Jew and the gentile learn to view each other in the same spirit in which they view a grain of sand or a leaf on a tree, then there will be no more race hatreds and war hysterics. When Catholics can look upon Protestants, and Protestants can look upon each other with the same composure and teachableness with which they look at a star-fish on the laboratory table, then sects will become merged in truth and the millennium will have come!

The open mind, the free spirit, the teachable disposition, the willingness to change our conviction on anything from the nebular hypothesis and God to Germans and the theory of the soul! These are attitudes out of which science may evolve and without which there can be nothing but bitterness, prejudice, ignorance, and a static world. With the coming of these attitudes, there will disappear dogmatism, absolutism, closed systems, and there will come larger horizons, more progress, the expansion of life. But before any change can be brought about in the outer world of events, there must be a change in man's attitude,—in his habitual response to a given situation. In time of wars, when furies are unchained and let loose upon the world; in time of passion when men's baser natures are rampant; then the scientific man, when questioned, "What are you doing?" replies, "I am keeping an open mind; I am looking at all sides of the question, I am stripping myself of defense mechanisms, I am trying to see life as it is."

There comes to mind the example of Romain Rolland, who, in the midst of war-torn Europe, could lift himself above the battle and write: "What have I to do with your nations? Can you expect me to love or hate a nation?" And again:

> A great nation assailed by war has not only its frontiers to protect: it must also protect its good sense. It must protect itself from the deceptions, injustices and follies which the plague lets loose.

The last of the scientific attitudes which will be chosen for illustration is that of patient and scrupulous observation. "The mortal leap of faith" may have its place at rare moments in the scientist's life, and the quick flash of insight which sometimes illumines the poet's mind may occasionally throw light on the difficult problems of science; but the patient, plodding investigation of phenomena is the mainstay and dependable method of scientists. Philosophizing, speculating, dreaming are almost inevitable to any man who thinks below the surface, and who probes after the fundamental nature of the universe. It is difficult to determine just where science ends and philosophy begins; but we know that science would never begin if it were not for the eternal probing, dissecting, investigating by the men who never allow their intuitions or their speculations to satisfy their hunger for the actual facts.

The vast majority of our judgments are arrived at on insufficient evidence, and few people are willing to patiently dig for all the facts which are necessary to a wise decision. Listen to a discussion over an industrial dispute, and study the mental processes of the disputants, if you would find an illuminating illustration of the lack of scientific attitude. The decision is reached by an emotional alignment for one group or the other. It is seldom that workers know anything about the statistical situation of the company against which they are striking or arguing, and frequently the company's representative will not even listen to the facts on the workers' side. This condition is a platitude, but its lesson does not always sink home. There is more than "rights" and "wages" involved, there is a method of thinking which is vital. The question is—shall emotion and intuition be the arbiters, or shall investigation first reveal all the conditions on both sides so that every individual in the controversy may have every available fact before him as a basis for judgment? But in such a situation how rarely do we find the person who says —"Let us first dig up every particle of evidence we can on both sides before we render a decision."

Or look upon a political campaign and see how little study there is of programs, records, failures, achievements, and see the millions cast their votes, following the dictate of orators, parties, emotional preferences, private interests.

The lack of this scientific attitude of patient investigation is observable throughout every aspect of public and private life. We soon tire of the book which is simply a survey of the facts about a problem. Little interest is aroused by the speaker who appeals solely to the hard logic of his audience and asks his listeners to think things through. How rare is even the college student who is capable of sustained interest in a research problem. The average person is untrustworthy when it comes to gathering reliable data regarding even the simplest event, for he has not been trained in the scientific attitude. It is not strange that we make so little progress when we consider the superficial and notoriously inadequate basis upon which most of our institutions rest.

But in contrast to the impatience and hasty judgment of the average, compare the method of the trained scientist. Sir John Lubbock would sit for days at a time in front of an ant and record in his diary the seemingly insignificant fact that the animal moved a grain of sand or cautiously approached a particle of food which had been placed before him. Few people have the patience to devote a life time to the accurate observation of the minute movements of such a minute insect. If assigned the task, they would soon weary and leave their station in disgust. Consider the achieve-

ment of measuring an electron,—what marvel of accuracy, insistence, tireless devotion. Bertrand Russell, in his "A B C of Atoms," speaking of electrons going round their nucleus in prescribed orbits, says:

> It goes round in this tiny orbit with very great rapidity; in fact its velocity is about a hundred-and-thirty-fourth of the velocity of light, which is 300,000 kilometers (about 180,000 miles) a second. Thus the electron manages to cover about 2,200 kilometers (or about 1400 miles every second). To do this, it has to go round its tiny orbit about seven thousand million times in a millionth of a second; that is to say, in a millionth of a second it has to live through about seven thousand millions of its years.

While philosophers speculate on how many angels may dance on the end of a needle, the scientist digs, measures, observes, until he brings forth such astounding figures as above! Here nothing is left to mere emotional flash, but all is won by hard, logical processes of infinite patience and drudgery.

The romance of discovery is too well known today to need even a reference in this place. It is only necessary to speak of the years of grinding toil which the discoverers of radium bore, the long, up-hill climb to fame, when they patiently, doggedly, clung to their experiments, failed a multitude of times, but went on and on, letting no particle of matter escape their tireless investigation. And finally, the new discovery which has revolutionized our modern life. So, in the world of medicine, electricity, industry, chemistry,—it is a story of the scientific attitude conquering the earth. Nothing too insignificant, nothing too difficult, nothing immune, for the microscope, telescope, test tube and laboratory are searching reality, watching its every move, testing every atom.

Out of this attitude, so rare among men, comes what Whitman hailed as "keen-eyed towering science, as from tall peaks the modern overlooking."

At the root of all this Arabian Nights transformation of the last century was the attitude of mind. When asked, "What are you doing?" the scientist replied, "Digging, probing, measuring." And because men have achieved this behavior-pattern of response to the challenge of the universe, the earth has undergone its magic "sea change, into something rich and strange."

This list of attitudes makes no pretention to completeness. It is given, with illustrations and applications, for the sole purpose of suggesting our main thesis; namely, that the scientific man is one who can be defined in terms of a subjective experience, rather than by belief in certain set laws or measurements of the objective world.

One important objection might be raised to this view by saying that there is something inherent in the nature of biological, chemical, physical or mathematical materials which automatically compels the scientific attitude toward them, and that therefore science does inhere in the object of man's belief. But this view is seen to be fallacious when we consider the fact that man may assume many attitudes towards the objects. Take, for instance, a star-fish; if one is an artist, he may be interested primarily in the object as an arrangement of form or color; if he is poet, he may see some lesson in it which inspires an immortal line; if he is a philosopher, he falls to wondering about its significance in the universal scheme of things, and if he is a theologian, he may find in it evidences of God's providence and material for a moral discourse. And in none of these instances do we find the scientific attitude. Take the materials of mathematics—numerical relations. A Pythagoras may use these objects, not as a mathematical scientist, but as a philosopher, seeing in the harmony of numbers the essential nature of the universe. Or a theologian, again, may use mathematics as a text for a sermon on infinity, and so on through the other categories of poet and artist. It is significant in this regard that mathematics is classified by different college faculties under quite different headings;—at Harvard University it is considered as a part of the discipline of philosophy, whereas at many other universities it is considered as a branch of science. So we have even mathematicians differing as to the attitude which man should assume toward mathematical relations.

It would thus seem that a particular object does not have the inherent power to draw forth from men a prescribed response, but that the response is determined by men's sentiments, habits, and whole "mental set."

CLARENCE R. SKINNER.

Jottings

General Dawes's "pee-wit" talk has proved disastrous. The nation saw at once that it fitted perfectly the politicians, Republican as well as Democratic, and there it sticks.

Fake news from Russia still continues. The latest items are Lenin's will containing ruthless denunciations of his colleagues in the Soviet government, and the yarn about the red soldiers protecting themselves with screens of women and children in their battles in Georgia. Anybody who believes these stories will believe anything!

The National Child Labor Committee has published a most attractive little booklet entitled "Poems of Child Labor." It is impressive to notice how many poets have been moved to utterance by this problem. Elizabeth Barrett Browning, Gerald Massey, John Addington Symonds, Robert Frost, James Oppenheim, Sarah Cleghorn are a few of those who appear in this anthology.

Dear, dear me! Unless our navy is increased, the Boston navy yard "is soon going into the scrap-heap." So says ex-Senator George E. Chamberlain. This is

the worst calamity we have heard of for a long time. By all means increase the navy! Turn the Washington agreement into a scrap of paper, and build dreadnaughts again! Let's have another war! *Anything* to keep the Boston navy yard in condition!

"Crowd Kills Wrong Negro," says the newspaper headline! The Mayor regrets the lynching, and promises a full investigation. Public opinion is aroused. But meanwhile the "wrong Negro" is *dead*. What is going to be done about that?

E. M. Forster, in "A Passage to India":

Ronny approved of religion as long as it endorsed the National Anthem, but he objected when it attempted to influence his life.

J. H. H.

George Fox, the Quaker, 1624-1924

Quaker is a name that has once more become known to the world through the Quaker's reaction to the world war. They refused to take part in destruction and devised new methods of reconstruction in order that they might not be a part of any country's military machine. In the last few years, several foreign languages have had to transliterate the queer word, Quaker, in order to have a name for the peaceful people who were coming into their lands with food and plans for the renewing of life.

The Quaker Tercentenary this year comes at a time when perhaps the world is more ready to listen to the Quaker ideas on war than at any time in the past three centuries. Now that the smoke of the war has cleared and people of many types and groups are determined to do all possible to see that it does not cast its pall again over humanity, the Quaker, "testimony" against any part whatsoever in war assumes new significance.

Whence these Quakers? And how did they come to stand for non-cooperation in war so long ago in an England torn by continual war between Cromwell and King Charles? The answer is found in the life-story of George Fox, born in 1624, at Drayton-in-the-Clay, Leicestershire. He grew up in the home of a godly church-warden, but quite early refused to be content with the usual standards of goodness. He challenged the theology of his pastor and when he could get no help from him or other religious leaders, he set out on a soul pilgrimage. From city to city he wandered, but it seemed to him that "darkness was over all." At last he took to wandering in the fields with only his Bible for companion, and there in the quietness a "voice" from within said, "There is one, even Jesus Christ, that can speak to thy condition." Another "opening" soon came to him "that every man was enlightened by the Divine Light of Christ." This filled him with joy and sent him out to preach the good news that all people carried within their own breasts the source of true inspiration and understanding of Christ. At Nottingham Church one Sunday morning when the minister "like a great lump of earth" was laboriously setting forth the scriptures as the rule of life, young Fox cried out, "Oh, no, it is not the scriptures" but the light within, the same spirit that gave forth the scriptures. When, shortly after, at a "lecture" at Derby, he again spoke to the people of "the Light within them," he found himself taken to the jail and charged with blasphemy.

Thus it was in Derby jail that George Fox became the first "Quaker." He was so called by Justice Bennett in derision for the quaking fervor with which he announced his word of freedom. He lived up to the name and kept things quaking in that jail by the power of his personality. At last the keeper of the prison came quaking to him, declaring, "I have been as a lion against you; but now I come like a lamb, and like the gaoler that came to Paul and Silas trembling." Those who were "convinced" by Fox called themselves "Children of Light," and, later, "The Society of Friends," but Quakers they were spontaneously called by those who perceived something of their uncompromising power.

The attitude of Quakers on war was also determined early, and in Derby jail. An army was being raised by Cromwell against Charles. The "commissioners" came to Derby and drafted men who had been in jail and offered to make Fox a captain over them. The new soldiers were pleased and shouted that they would have no one else over them but the Quaker. But, to their astonishment, Fox refused, saying that "he knew whence all wars arose, even from the lusts," and that he "lived in the virtue of that life and power that took away the occasion of all wars." Neither the commissioners nor the soldiers could believe that he was serious in refusing such a position in the army, and they renewed their urgings, explaining that they offered it in love and kindness, and because of his virtue. Finally they were told by him that if they considered it love and kindness to make a man a captain in the army, he would have to trample their offer under his feet. This made them angry and they shouted, "Take him away, gaoler, and put him into the prison amongst the rogues and felons."

Although his time of imprisonment was about over, he was put back for six months more and into a "stinking place, without any bed, among thirty felons."

Thus George Fox became the first Quaker Conscientious Objector shut in jail for refusal to join the army. He remained always true to his convictions and found opportunity later to stand face to face with Oliver Cromwell and express his conviction that war is utterly repulsive to the Light in the heart, and to Christ's teaching. He embodied this idea in the growing Quaker society, as the following epistle shows:

All that pretend to fight for the Gospel, are deceived.

All that talk of fighting for Zion, are in darkness; for Zion needs no such helpers. All such as pretend Christ Jesus, and confess him, and yet run into the use of carnal weapons, wrestling with flesh and blood, throw away the spiritual weapons. They throw away Christ's doctrine, the flesh is got up in them, and they are weary of their sufferings.

Fox's mind was sharp and practical. He was not a subtle, vague dreamer. He definitely was a mystic who counted on larger powers outside himself to aid him, but he was a practical mystic concerned with living here and now on a high spiritual plane.

Some of the other practical conclusions that he drew from his Inner Light conception may be classed as tendencies toward democracy. The "testimony of the hat," for instance, meant that Fox would not doff his hat to

any judge or lord of high degree. Sometimes his hat was jerked from him and he was angrily sent back to jail because he would not bow and scrape to the judge. But he felt that the Inner Light for all meant that all are equal before God and class distinctions "come of vanity." This same idea expressed itself in the "plain language" early adopted by Fox and his friends. Why use the plural "you" to any single individual in order to indicate his greater importance? "Keep to 'Thou'," the voice told Fox.

The same democratic feeling made Fox begin to look out for those usually regarded of little importance. He felt moved of the Lord to go to a gathering of town officials, and urge them to see that servants were paid sufficient wages. Women, he thought, might speak in meeting as well as men. Prisoners should be treated like human beings with souls. Never should there be capital punishment. When Fox visited the wilderness of America he was concerned about the black and Indian slaves he saw, and uttered one of the earliest protests against slavery to the governor of the Barbados.

Democracy expressed itself also in a unique type of organization within the Society of Friends. Here no individuals were given authority. All matters of business were dealt with and decided upon by the group at a monthly, quarterly or yearly meeting. Nor was this to be even by a mere majority vote, but by the "sense of the meeting" gathered up by the clerk. Remarkable group decisions were often reached, finer and better than any individual had proposed, worked out by the group consciousness.

Are not many church organizations today seeking greater democracy in administration? Possibly the Quaker organization may be suggestive. Also in the general problem of how to be truly democratic inside our political democracies, may not the early Quaker show one way? The "testimony of the hat" is out of date, but we can today refuse to pay court to the newly rich, and can find a way to make a start toward the better treatment of the criminal. The "concern" arising out of the Light in the heart of some individual, approved and enforced by the group, accomplished wonders for Fox and his friends against oppression and wrong.

The Quaker Meeting proved to be the heart of Quakerism. Fox probably adapted it from similar meetings held by the Seekers of his day. It exactly fitted the Inner Light conception for it gave opportunity to each person to "mind the light." Silent waiting with the mind "gathered" toward the deepest within one may bring openings of Light. Some phase of truth may glow with vitality until one feels constrained to express it to the other worshippers in words that "reach to the life." Fox urged great care in the use of words. He once sat on a hay-stack for three hours that he might "starve from words" the wondering people, and lead them to the Light.

At Swathmore Hall powerful meetings for worship were held which seemed like power centers out from which young apostles went all over England and into America. Fox led them all in zealous work and sufferings. When he died in 1691, with a thriving Society standing for the truths he had seen as a youthful mystic, he said, "I am clear, fully clear."

Fox more fully accomplished his purposes than most men, and he did it by utter devotion. He suffered eight long imprisonments and was sixty times taken before courts of justice.

But the reason that we care to turn to him today is that he accomplished even more than he knew. Though indulging in much theological discussion himself, he founded a society that was not based upon theology, but upon the experiences within the heart of the individual. This meant that there could be no fixed creed but a continuous revelation. Fox opened the door to all truth and beauty, though many of his followers have not entered the door. He never assumed authority even about matters of greatest importance. When William Penn became a Quaker and asked Fox if he should wear his sword, Fox replied, "Wear it as long as thou canst." Fox stood for complete freedom of the spirit, but, like Paul, provided for censorship of plain immorality.

Quakerism, then, as its foundations were laid by George Fox, was a religion exactly suited to the modern world of scientific inquiry and discovery. Neither evolution nor any other phase of new thought could upset a religion centered in the fact that the Light of God comes directly to each soul. If only the Quakers could have held to their freedom they might have played a much larger part in keeping true religion in our modern life. But it is remarkable that they still exist after ten generations, and still stand for testimony against war and other grievous wrongs.

In the complete remoulding of church life that is now taking place, when Community Churches, or something similarly new, shall issue as the religious vehicle of the next age, perhaps the Quaker contribution may have an important part. ELEANOR WOOD WHITMAN.

THE WATER

[By J. M. SOLIS, of Mexico. Translated from the Spanish by Alice Stone Blackwell.]

Marvellous clearness of the gentle water,
Teach me to live!
Thy coolness to my lips, and to my spirit
Thy teaching give!

Oh to be like the water, bright, clear-sounding,
Perfect in every part—
Sing like a mother, sparkle like a diamond,
Run swiftly, glad of heart!

Be on the level with a crystal soul,
Yet, as we go through life, to see so deep
Our channel shall be like a road of heaven,
Reflected where the flowing waters sweep!

Marvellous clearness of the water! Once,
While from my hand I drank thee, suddenly
The lesson of thy joy lit up my soul,
And now I know the way that leads toward thee:

Soul, thou shalt bless the thorn,
All that wrings tears—wrong, injury and scorn;
Thus, tear by tear, still blessing each offense,
Thou shalt transform thy life to innocence,
Thou shalt be water too!

Water, thy science true
I too have learned! And then
Thou saidst, "Amen."

The Choosing of the Mean

In the "Book of Poetry," in the "Four Books of Confucius," it is said, "The twittering yellow bird rests on a corner of the mound. . . . When it rests it knows where to rest. Is it possible that a man should not be equal to this bird?"

A Chinese student who was asked to interpret the word "rest" said,

> A virtuous man will rest in virtue, an honest man in honesty. The Emperor will rest in benevolence; his minister in respect. A son will rest in duty. A father will rest in kindness. Friends, whether they be individuals or nations, will rest in faith. The virtuous man when he finds virtue will be delighted, the mean man when he finds meanness will be satisfied. This is the meaning of the bird's resting on the mound. The man who knows where to rest will rest in the sphere of his domain.

In Webster's dictionary, the definitions of the word "mean" fall into several groups. Examining them, we see, first, the group which designates the word in the significance of intent and denotation; secondly, the group designating it in the sense of the Latin *maens,* wicked, destitute, lowly and humble, penurious; thirdly, the group designating it in the sense in which the word has come from the French *moyen* and the Latin *medianus,* meaning the middle. There is a fourth use of the word, in its pural sense—e. g., as we use the phrase "a man of means," probably derived from the French *moyen* when the word became *mesne,* signifying profits gained from land tenants, or profits from land wrongfully possessed, but this designation is unimportant for present purposes.

Confucius in his "Book of Poetry" and elsewhere refers to the word mean many times, using it most often as a noun, but using it occasionally in its adjective form, as

> There is no evil to which a mean man, dwelling retired, will not proceed; but when he sees a superior man, he instantly tries to disguise himself, concealing his evil and displaying what is good.

It is in this use of the word as an adjective that one begins to see what "the choosing of the mean" to which he refers signifies. The distinction between the adjective, applied to man, and the impersonal noun is a very subtle one. If we go beneath the surface, we will see that in the adjective sense the word applies to the lesser man, describing the man who does not "choose," or who, in choosing, forgets to use the faculty of discrimination and identifies himself with the object he has chosen.

The mean man in the endeavor to live falls short in the measure. Falling short in cultivation, he mistakes illusion for reality and sees in objects not the means for stimulating choice but ends in themselves. Wisdom, imparts Confucius, should be the means of guiding man to the choice of whether he should possess wisdom; wealth, the means of stimulating him to choose whether he should possess wealth; but wisdom and wealth when they become but the objects of possession make of the man choosing them for the sake of their possession a "mean" man. The mean man becomes, not a man of reason and intellect, but one fascinated by the possession of objects. He is no longer a free man. Thus do we see a miser hypnotized by the possession of gold.

The superior man, however, says Confucius, is he who, searching always on all sides, determines the course which is wisest, and pursues it. Like the bird, he sits on the corner of the mound, *knowing where to rest.*

"The point of rest being known," the commentary continues, "the object of pursuit is then determined; and, that being determined, a calm unperturbedness may be attained to. To that calmness there will succeed a tranquil repose. In that repose there may be careful deliberation, and that deliberation will be followed by the attainment of the desired end."

The intelligent man will sway neither too much to the one side nor too much to the other. He will pursue his way with a calm unperturbedness of spirit.

"Look at the winding course of the Ch'i," goes on Confucius, "with the bamboos so luxuriant! As we cut and then file, as we chisel and then grind, so has the river cultivated itself. How grave it is and dignified! How majestic and distinguished!"

One of the commentators of Confucius (*Tsang*) has said that "as we cut and then file" applies to learning, "as we chisel and then grind" to self-culture. There is in the fifth chapter of Confucius a sentence, "This is called the perfecting of knowledge." The Chinese scholar *Ch'ing* has interpreted the "perfecting of knowledge" as the procession of the learner from his knowledge of the principles of things to the investigation of them, this being continued until he reaches the ultimate point.

> "After exerting himself in this way," Ch'ing writes, "he (the learner) will find himself possessed of a wide and far-reaching penetration. Then the qualities of things, whether external or internal, the subtle or the coarse will be apprehended, and the mind, in its entire substance and in its relation to things, will be perfectly intelligent."

But before this penetration must come the knowledge of the real, and it is this which is meant by a knowledge of principles. When the noun becomes the adjective, objects are mistaken as things of value in themselves. In the worship of possession, the principle is forgotten. The superior man, says Confucius, will not forget.

There is a Latin proverb: *In medio tutissimus ibus* —"Thou wilt go most safely by taking the middle course."

Today the man who takes the middle course is apt to be looked upon as a slacker. But in the "choosing of the mean" as Confucius uses the term there is nothing of compromise! The man who looks at the dangers besetting him on both sides and then fearlessly makes his way between them is not a slacker!

Confucius's *mean* is more than a middle course. The difference perhaps in the two is in the choosing of the mean and the taking of the middle course. It may possibly be between the words "choosing" and "taking." If we study the Latin proverb and estimate Confucius's thought, we come to a conclusion that there is a significance of human conduct which is far apart from human emotion. There is in social science—as in mathematics—a level, a median line between extremes; a line of safety, and of sanity. A man following this line must inevitably become a respected member of a community; a nation following it will become honored among nations. Certain authorities believe that the word mean comes from *men,* to think, the root of *mind.* We may see the superior man of Confucius—he who chooses the mean—then, as a man who, thinking, chooses his line of action. The object of his pursuit is at all times known.

There is in man an "I" principle very closely asso-

ciated with what Confucius means by the choosing of the mean. In a sense, it might be described as the immutable principle of man which, seeing about it all lines of action, chooses that which will disturb it least —will allow the man to pass through all phases of human conduct. There is calmness in the pursuit, but the learner is affected by none of what he sees. He maintains his pursuit steadfastly and calmly, and attaining certain ends he knows when—and where—to rest.

There is in Confucius's writings a further statement,

> Let the states of equilibrium and harmony exist in perfection, and a happy order will prevail throughout heaven and earth and all things will be nourished and flourish.

Without this principle of integrity there would be no choosing of the mean.

> "The superior man," continues the sage, "accords with the course of the mean. The way which he pursues reaches far and wide, and yet is secret. Common men and women, however ignorant, may intermeddle with it; yet in its utmost reaches, there is that which even the sage does not know. Common men and women, however, much below the ordinary standard of character, can carry it into practice, yet in its utmost reaches, there is that which even the sage is not able to carry into practice. Great as heaven and earth are, men still find some things in them with which to be dissatisfied. Thus it is, were the superior man to speak of his way in all its greatness, nothing in the world would be found to embrace it, and were he to speak of it in its minuteness, nothing in the world would be found to split it. . . . The way of the superior man may be found, in its simple elements, in the intercourse of common men and women; but in its utmost reaches, it shines brightly through heaven and earth."

Thus, in the "path" of *Lao-tzu,* Confucius's gentle contemporary, we find a significance very akin to that of the mean. Yet the two are not the same. The path of *Lao-tzu* is the path which man pursues in his personal involution, from man to not-man, from being to non-being; from existence in the flesh to liberation in the spirit. It is the path of physical manifestation to spiritual realization, but it is not the mean in the significance in which Confucius has used the word. The instruction of the Southern teacher, *Lao-tzu,* was that "the way," the *Tao,* is the unfoldment of the Atmic principle in man along the path of the spirit. The teaching of Confucius of the "mean" is that it is the balance in the universe. The way belongs to the progress of the individual; the "mean" relates to the route along which he proceeds. It would not be the place here to distinguish, at length, between the two, but the distinctions are infinite and varied and the subject one fraught with fascination the more one gives his attention to it.

To choose the mean is a difficult task. A man choosing the mean proceeds along his route, unmoved; a nation choosing it, so long as she continues to choose it, can not be destroyed. The choice does not, as might the selection of the middle course within the scope of the meaning of the Latin proverb, mean compromise. It implies, instead, the ability to discriminate finely, the ability to think. It is by "choosing the mean," keeping to the course of reason, by seeking wealth for the ability to discriminate between wealth and poverty, and wisdom for the ability to discriminate between learning and ignorance, that one of the purposes of the mental life of man is fulfilled. As was said above, equilibrium is the great root from which grows all human action in the world. It is in the exercise of choice that one attains equilibrium.

To choose the mean, again, implies calmness in judgment and in will. It implies, too, steadfastness of purpose. The inferior man is swayed by that with which he comes in contact, the glitter of the gold is seized for the thing itself and the object of possession is mistaken for reality.

The superior man however chooses carefully, searching not only for the middle course, but for that mean which is the "mean" between extremes, for that which he knows to have a permanent value. The superior man, choosing the mean, will preserve balance. The nation choosing it will gain equilibrium. By virtue of poise and the preservation of innate responsibility, all those who choose it will find stability.

VIOLA IRENE COOPER.

THE STUDY TABLE

New Books

An old man, a long-recognized authority in Constitutional Law, a great teacher, utters a serious protest against the present trend in these United States.[1] It is addressed particularly to his old students, men who today occupy distinguished positions as publicists, educators, jurists and statesmen. He realizes that "such plaints from the old to the young are not agreeable, are even unacceptable," but he feels his duty heavy upon him. He is terrified at the conditions under which we have lived here in this land of liberty from 1914 on.

> The social ostracism, the business boycott, the arbitrary arrest and internment and the lawless confiscation have imposed upon them and upon all in this once free land a reign of black and sinister terror, too overbearing and too overwhelming for any but supermen to face and defy.

We have indeed departed far from the letter and the spirit of our Constitution. Burgess traces this departure in some detail. It did not *begin* with the great war, but was in full swing before. The date 1898 and the incident of the Spanish war mark the turning point. It was then that individual liberties began to be overridden and that ugly imperialism began to show itself. Then and ever since government has encroached upon sovereignty and has ignored individual guarantees. During a quarter of a century individual immunities have been set aside again and again at the will and discretion of the government alone. Yet "individual liberty is not based upon the benevolence of government, but on fundamental immunities against governmental power." A hundred examples might be adduced to show how far sovereignty, which resides in the people, and not in government, has been lost. One is illustrated by the income tax:

> The unlimited power vested by the sixteenth amendment to the Constitution in the government to take what it will from whom it will, I cannot otherwise interpret than as signifying a very long step in advance towards governmental despotism. . .

While a change in constitutional theory was constant from 1898 to 1914, it gained enormous impetus during the great war. An illustration is the raising of "a conscript army for a foreign war." There was no warrant for such an act in the Constitution. These illustrations suffice to show the general argument of our author. He says we face

[1] "Recent Changes in American Constitutional Theory." John W. Burgess, New York: 1923. Columbia University Press. 16vo., pp. xi, 115.

The extinction of the constitutional immunities of the individual against governmental power, the obliteration of the constitutional distinction between sovereignty and government and the possible subordination of national sovereignty and independence to a world state.

The trend means the reversal of those things which have been our glory as a nation. The author hopes we may still awake to the danger and return to our Constitutional bases. If we do not, "it means governmental autocracy at home, extinction of all individual constitutional immunity against governmental power, and constant war in intermeddling abroad."

The University of California is the owner of the famous Bancroft Library—a treasure house of Mexicana—and maintains a chair of Mexican History. Dr. Priestley, the author of the book before us[2], is librarian of the Bancroft Library and Associate Professor of Mexican History in the university. His book covers the entire field of Mexican history from the conquest by Cortes to the Presidency of Alvaro Obregon. It begins indeed with a sketch of pre-conquest conditions and the culture of the aboriginal populations—necessary in such a work as the Indian blood enters largely into the Mexican people and Indian character has had a great influence throughout Mexican history. This sketch is hardly satisfactory and we can but wish it had been submitted to the anthropologists of the university, who would have suggested some improvements. Two features that mark the book, both commendable, are the somewhat unusual fulness with which the viceroyal period is treated and the effort to show that Mexico is making definite progress in the development of a true national spirit and a stable government. The viceroyalty was in many respects a period of creditable development and its life had a certain elegance and pretention that were attractive. The narrative of the deeds and succession of the viceroys is arid at best, but the chapters descriptive of the social and political organization and of the refinements of colonial life are better perhaps than what is given in any other book in English. In his study of Independent Mexico, Dr. Priestley shows a real sympathy with the struggle of a people towards stability in the face of extraordinary obstacles. Mexico, through the entire period of her independence, has had a serious set of problems, and she must take time to solve them in her own way and with reference to her own interests. Not the least of her difficulties is the fact that she has for her neighbor on the north, a strong, aggressive, imperialistic-tending nation. In his discussion of events since 1910, when Madero's revolution began, the author has had a delicate and difficult task. He has not always done it quite satisfactorily. Thus we ought to be given a more searching presentation of the Tampico flag incident and of the seizure of Vera Cruz. Our author certainly gives Carranza less credit than the future will award him and he understates the real values of Carranza's foreign policies during a period of exceptional difficulty. The author's style is painfully dry, but the importance of his subject and his evident conscientiousness go far to compensate that defect. Taken as a whole, the book is perhaps the best of its kind in our language.

The scope and purpose of Luis Felipe Gonzales' book[3] is adequately conveyed by its title, which means *History of foreign influence in the educational and scientific development of Costa Rica.* Of the five Central American republics, Costa Rica is perhaps the one we best understand. She has had the most stable government and the fewest revolutions; she has the least percentage of Indian blood and the largest respect for individual labor; of recent years, she has had the greatest amount of direct contact with us, through the enormous development of the banana industry. Our author is a teacher in the government normal school. He has produced an interesting and important book. As long as Central America remained under Spanish control, education was restricted. The enforced isolation of all the Spanish colonies from the rest of the world and Spain's jealous fear of any advancement by natives and Creoles was a bar to anything but the most elementary instruction. With freedom came awakening. Trade and the development of mining stimulated education. In 1830 the first printing press was set up in Costa Rica. In 1832 primary instruction was made obligatory. Nicaragua and Guatemala were in advance of their smaller neighbor on the south. For many years the Universities of Leon (Nicaragua) and San Carlos (Guatemala) furnished Costa Ricans their best opportunity for higher education. About 1880 the country became more self-reliant and today is well abreast of the sister republics. After a brief sketch of the general intellectual movement of the country, the author studies in detail, in alphabetical order, the nations that have contributed definitely to her advance. Credit is given to thirteen. Costa Rica has profited much from other countries of Latin-America. Due to the relative quiet she has enjoyed in politics, her soil has been a refuge for many men of eminence. Guatemalans, Nicaraguans, Salvadoreans, Cubans, Columbians of talent have spent more or less time in Costa Rica and have contributed directly and indirectly to her advancement in a degree not true elsewhere. We cannot consider the contributions made by the different nations in detail. They have been in the directions of personal service, literary influence, and example. We may say a few words about the influence of our own land. There have been some Americans who have taught in Costa Rica, there have also been Costa Ricans who have studied in the United States. Our author has been a student at Columbia University and the pedagogical ideas of John Dewey and his followers are discussed and to a considerable degree put into practice in the normal school. "Social pedagogy" and "Educational Sociology" are quite the vogue. The principles of Walter Robinson Smith of Kansas have indeed led to the creation of an "Experimental Office of Investigation and Statistics" which Gonzales claims is "the first institution created in the world for the study of all the social problems related to education." We may well be proud too of the part which our scientific men have had in the exploration of Costa Rica and in the careful study of her natural conditions, resources and products. Our author has diligently collected portraits of foreigners who have contributed to educational and scientific progress of his country and he reproduces almost one hundred of them. The book is the record of a creditable and promising development.

FREDERICK STARR.

[2] "The Mexican Nation: A History." Herbert Priestley, New York: 1924. The Macmillan Co. 8vo., pp. xxiii, 507.

[3] "Historia de la Influencia Estranjera en el Desenvolvimiento Educacional y Cientifico de Costa Rica." Luis Felipe Gonzales. San José de Costa Rica: 1921. Imprenta Nacional. 8vo., pp. xi, 317 (ii).

CORRESPONDENCE

THE HUNGARIAN LOAN

Dear J. H. H.:

. . . About October 8th I shall be returning to Buda-Pest. From letters received and other reports, I fear this coming winter will be a very bad one. There is such increasing unemployment, and while the kronen has been established the last two months, yet prices go up. The Loan will be operating in due course, and as in Vienna it may bring relief for a time. Yet, as in Vienna now, the people are handicapped by the high taxation and the high rate of interest on the loan. I have spoken with many influential men and tried to show the necessity for a revision of the Treaty and the reparations. . . I look to you to send me money again to carry on my special relief work.

London, England. FRED HANKINSON.

CALVIN COOLIDGE AS A POLITICAL PHILOSOPHER

Editor of UNITY:

The writer of a newspaper letter which attracts my attention believes that Calvin Coolidge is, "in training, temperament, and capacity for the executive duties of the President's office," superior to Washington, Lincoln, and "all who have gone before." To ordinary folk this is gross hyperbole, if it is not irony. More puzzling is the following editorial judgment of Mr. Coolidge expressed by one of the leading newspapers of the country which has won a high reputation for independence through long years of able service: "No man in American politics in our time has devoted so large a proportion of his life to the concentrated study of the problems of government. He is a specialist. The theory of government, from ancient days to our time, the practice of government in its intricacies of detail,—to study these matters has been his life work."

This was clearly written soberly and not humorously. One can not help remembering as one reads it that "in our time," to mention only a few living contemporaries of Calvin Coolidge, a majority of them of his own party, we have such students of government "from ancient days to our time" as Elihu Root, William H. Taft, Charles E. Hughes, Henry Cabot Lodge, George W. Wickersham, Albert J. Beveridge, Charles Warren, Justice Holmes, Justice Brandeis, Arthur T. Hadley, John W. Burgess, Albert Bushnell Hart, Roscoe Pound, and A. Lawrence Lowell; and one wonders what writings of Mr. Coolidge prove him a greater "specialist" in the concentrated study of government than these men. He may have had more "practice" in some of its "intricacies of detail" than some of them, but certainly not more than others. His series of newspaper articles on the danger of socialism in our women's colleges is hardly a counterpart of Woodrow Wilson's volumes on "Congressional Government" and "The State"; and though some wholesome addresses are included in his book on "The Price of Liberty," and we thank him for such penetrating judgments as that the genius and greatness of William McKinley "elude us" in his writings, we need more references to works that show him to be a preeminent political philosopher. An excellent man a faithful president the American people for the most part believe him to be; but do his friends render him a real service by these extravagant claims?

Great political philosopher or not, Mr. Coolidge is certainly a shrewd political observer. In a comment on a declaration by Mr. Davis in behalf of the League of Nations, the journal quoted declares that the election of 1920 was a "solemn referendum" to our people on that subject, that "the League was definitely an issue, and the verdict was 7,000,000 against it."

That was what Warren G. Harding said at the time. Calvin Coolidge knew better, and said frankly that in his judgment that was not what the people were chiefly voting about. On the eve of the election, with Mr. Harding's approval, 31 of the Republican leaders, as is well known, including Hughes, Taft, Root, and Hoover, all champions of the League, made a solemn appeal to all friends of the League irrespective of party to vote for Mr. Harding, as the only practicable way at the time of helping us into the League, by thus making themselves a controlling element in the party likely to come into power; and millions of voters took them at their word. Calvin Coolidge, who had already declared himself friendly to the League, knew this perfectly well, and would not stultify himself. The year before, at the Massachusetts State Republican convention, he had cooperated with Murray Crane in forcing through a resolution favorable to the League, against the opposition of Mr. Lodge. He probably believes today as firmly as he did then that we ought to be in the League, even if with his present "concentrated" experience with the "intricacies" of practical politics he may not consider this an opportune time for him to agitate it.

EDWIN D. MEAD.

WAR—WHAT FOR?

Editor of UNITY:

Years ago I learned a little rhyme which frequently recurs to my mind when I get to thinking about war. I do not know who wrote it. I do not know the title, or that it ever had one, but here is the rhyme and the reader may judge for himself whether or not it might aptly be called:

"WHO WINS?"

"Two little magpies sat upon a rail,
It might be Wednesday week:
One little magpie flapped his little tail
In the other little magpie's beak!

"They fit and they fought and they scratched each other's eyes,
Till all that was left upon the rail
Was the beak of one of those little magpies
And the other little magpie's tail!"

There you have it! Even the delicate question of affront to one's honor is suggested in the first stanza! How is that for an epitome of the stupid absurdity and criminality of what on a vast and organized scale is dignified as a legalized procedure among the most advanced, cultured, scientific, civilized, Christian nations in our wonderful world!

The little birdies fight with weapons provided by nature. Man's natural weapons are not destructive enough for use on an extensive scale, so he utilizes the brains given him by the Creator for the purpose of getting all the good he can out of the natural resources placed at his disposal and proceeds to destroy himself and his kind as fast as possible! It would be ludicrous if it were not so hideously tragic and infernally cruel! Yet if none was concerned but those who sought the fight (like the little birdies) who would care if they did rid the world of themselves and their quarrels? Were only a few individuals concerned the world were well rid of all such characters as could content themselves by the method of killing for the settlement of disputes.

Some varieties of lower animals have become extinct through natural causes, or threatened with extinction because so many have been killed by men, but not through fighting *en masse* among themselves. It remains for man alone, the highest of all the animals, who has mental and moral capabilities that would enable him to reach a plane of existence whose harmony it is almost difficult to imagine today, to use his intellectual attainments for the express purpose of killing off such hordes of his own kind as to threaten the extinction of the entire human race, or at least that portion considered most highly civilized. Even though mankind might not be utterly exterminated the fact that it is the most learned and scientific portions that are engaged in this work of destroying each other will not prevent such deterioration that what few specimens might remain would be plunged into an era of darkness where they would inevitably grope for ages if war is continued, no matter how high a degree of apparent culture may have been reached.

Suppose the nations of people with colored skins or of savage or barbarous standing were the only ones who brutally slaughtered each other *en masse* what would the white races say of them? With what horror and despair we would regard their combined attempts to massacre their kind! How easy it would be to be shocked at the criminality of the ignorant un-Christian tribes or races—as easy as it was to be shocked as we were years ago by the cannibalism of savage tribes in islands in the Pacific! And how we, as superior peoples, would take upon ourselves the duty of leading our inferior brethren to the light! But when we realize that our white races—Christians, and the most highly cultivated and scientific of the earth's population—are leading all others in efforts whose results will be the extermination of our own kind does it not seem a baffling problem of complex psychological foundations? Is it not a most amazing reflection that any person seems capable of using his brain sanely and logically in other ways yet does not oppose war with all the strength of his intellect and power of his will?

The term "Civilized" cannot be applied with any slightest degree of accuracy to nations who consider for an instant the feasibility or possibility of slaughtering each other, or depriv-

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WOMEN'S CHURCH COMMITTEE

The Women's Church Committee on International Goodwill came into being as a testimony to the validity of Christian conviction and American idealism of the religious women of America in the emergency presented by the difficulty of securing relief for the suffering children of Germany.

Realizing that such manifestation of Christian belief and American faith will be frequently and recurrently necessary the Committee has transformed itself, at the suggestion of and with the co-operation of the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America, into the permanent Women's Church Committee on International Goodwill.

The purpose of the Women's Church Committee is three-fold:

1. To build channels for the expression of friendship of the women of America for the women of other lands that their faith may endure after the suffering of the past.

2. To establish practical means of sending relief from the women of America that the women of other lands may have courage to face the present.

3. To found a basis of spiritual understanding so firm and so complete between the women of America and the women of other lands that it shall render future wars impossible.

In searching for a tangible expression of international goodwill, the Women's Church Committee approved the recommendation of the Executive Committee—presented by Mrs. Helen Barrett Montgomery and Miss Carolena M. Wood, Chairman,—that the religious women of America send a Christmas "Ship of Friendship" to Germany and that this be accomplished by enlisting the active co-operation of the women through the existing organized channels.

Almost directly after the Armistice Mr. Herbert Hoover made possible generous help for Germany which was administered by the American Friends Service Committee; in the period which followed the Americans of German descent took care of the destitution and this year Major General Henry T. Allen has carried on a vigorous relief campaign, supplemented by the help of the Federal Council of Churches under the direction of Rev. Ernest Lyman Mills. Major General Allen's campaign has been an outstanding and significant expression on the part of the Army of Occupation of their belief in the value of love and service in "conquering" an enemy.

A Christmas "Ship of Friendship."

Still there is a large group of self-respecting people in Germany whose pride has prevented them from receiving the aid that they desperately need. Through their own churches they can be given this aid, and will be willing to take it. They are women like you and me who would never ask public charity, but who will accept gifts sent from their own kind when they know that into the bundles and into the dollars went real love. Food and clothing come so personally into a home that it is possible for them to carry special friendship to people who need faith and courage to do what they are setting themselves to do in carrying out the Dawes Report.

WON'T YOU HELP fill this ship with children's clothes, layettes, sheets, blankets, used clothes (clean and in good condition, especially suits and coats), milk, cod liver oil, cocoa, flour, soap, etc. What about clothing for students (men and women)?

WON'T YOU HELP by sending donations in money for the purchase of food and clothing at wholesale? Long experience has shown that food can be bought cheaper in bulk in New York City than in any other part of the country. Send all money contributions, made payable to the Women's Church Committee, Room 608, 105 East 22nd Street, New York.

Where to Send.

Send all goods prepaid, by express, freight or parcel post to the Christmas "Ship of Friendship," c/o The American Friends Service Committee Storeroom, 1521 Cherry Street, Philadelphia, Pa. (*Wrap securely and print your name, address and church affiliation on the package.*) Contributions may be designated for organizations but not for individuals.

Send all money contributions and direct all communications to Miss Jessie Dodge White, 105 East 22nd Street, New York, making all checks payable to the Women's Church Committee.

You are earnestly invited to send $1.00 in order to cover ocean transportation on your gift. Please enclose this with your notification of shipment.

Plans in Prospect.

October 15 to November 6—Period of final packing, baling and transfer to steamship pier.

November 10—The "Ship of Friendship" will sail.

November 19—A number of American church women sail for Germany in order to interpret the spirit prompting this endeavor.

December 1 to January 1—A German Women's Church Committee will collaborate with the Central Relief Committee and the Quakers in making distribution. At the same time the American church women will form teams to speak throughout Germany.

---

ing of life by any means. The outlook for the future is dark indeed for the peoples most advanced in the arts and sciences if they use their increasing scientific knowledge chiefly for the purpose of destroying human life. Small wonder with that concept working subtly in the minds of otherwise intelligent men, with that thought the dominating impulse in so many human activities, that crime is on the increase everywhere! Small wonder that the Oriental nations are said to be watching the tactics of the Occident and waiting for the next war between white peoples that will give them the opportunity to step in and possess the earth. For they know, as well as do those among us who use their brains to any purpose, that another war would mean the wiping out of western (so-called) civilization.

And for what so tremendous gain or advantage would another war be contemplated? For what great gain or advantage was the last titanic struggle staged and waged? Anything really worth-while—worth the expenditure and the aftermath? However much a few might profit, or however much a single nation might possibly profit, from any war can any truly sane person declare his belief that the result would justify the expenditure? In fact, can any person be considered really sane, thoroughly normal, who approves or condones war under any possible pretext?

After all said and done; after the slaughter is completed and the conflict ended; after each nation, that had engaged in the process of collective homicide, has taken account of stock and its columns of debit and credit are completed and compared; when it is seen that victor as well as vanquished has suffered the endless penalties of war; the question may well be asked: *Who wins?*

Brookline, Mass. LYDIA G. WENTWORTH.

AN ENCOURAGING WORD FROM CHINA

Editor of UNITY:

UNITY is a paper which is of greatest service to me in finding material and good ideas for our weekly paper, the International Journal. Your paper is not only broad-minded, but is one of the strongest advocates for real universal peace and brotherhood, both among nations and religions. Many of the suggestions which your paper makes from week to week, we are trying to carry out in application to the peculiar conditions which exist in China. Here the East and the West actually meet, and for the most part of those who are of the most educated classes. How the civilization of the West can fit into the civilization of China, is one of the great problems. We have just had Dr. Tagore with us and he has praised Oriental civilization as being more spiritual than Occidental. He includes China under the category of that which is Oriental, but in reality China is practical and materialistic more like Europe and America. GILBERT REID.

International Institute, Peking, China.

Other Expressions.

What potent word can the religious women of America say to the women and children of Japan which can be said to come from the heart of America? The Women's Church Committee believes it has found a way of saying this word to Germany, but it is seeking with all its intuition to find some word to say to Japan. What is your suggestion?

WOMEN'S CHURCH COMMITTEE ON INTERNATIONAL GOOD-WILL,

Miss Carolena M. Wood,
Chairman,
Mrs. Walter Rautenstraugh,
Treasurer,
Miss Jessie Dodge White,
Executive Secretary.

CANADIAN PRESBYTERY FOR OUTLAWRY

The Canadian presbytery of Macleod, in its recent meeting at New Dayton, Alta., came squarely out for the outlawry of war proposal in the following resolution:

"Whereas, the presbytery of Macleod, sincerely abhorring selfishness and greed, dishonesty and immorality, economic exploitation and militaristic domination, and all injustice, which lead to war, and

"Whereas, war is considered to be no crime, we therefore importune the synod of Alberta to urge all its ministers to endeavor to create a public opinion sufficiently strong to demand that war be made a crime, and to assist in bringing into existence such laws, national and international, that all international disputes may be solved by peace methods, and

"Whereas, we believe that our children should receive adequate instruction in the questions of war and peace,

"We therefore, request the synod to overture the general assembly, at its next meeting, to communicate with the international Sunday school lesson committee asking for a quarterly lesson on the crime of war and the question of peace."

PEACE STICKERS

Sheets of peace stickers, or seals, to use on envelopes, are now ready. Each sheet contains 40 stickers with quotations in favor of peace by Mrs. Catt, Justice Florence Allen, Jane Addams, Lucia Ames Mead, Maude Royden, Alice Ames Winter, Zona Gale, Anna Garlin Spencer, and others.

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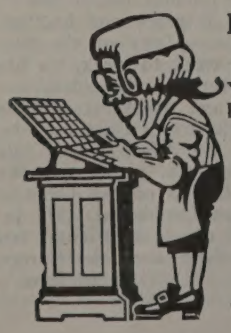

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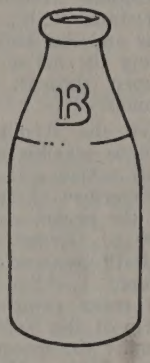

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